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137 313 endemic to New Zealand and Australia. If the tablets are really old, the wood of which they are made must have drifted to the island. Cook (53, vol. 1, p. 293) observed in a canoe "a board six or eight feet long, fourteen inches broad at one end, and eight at the other." He supposes that this large piece of wood had been left there by the Spaniards under Gonzalez or had drifted from some distant island. The driftwood I saw at Anakena and on the south coast was generally in the form of planks from ships.

435 However, wood on Easter Island in ancient times was not abundant; the natives valued it highly, and made their most precious ornaments of wood. Even today the islanders do not despise the least plank. The eagerness to get wood from passing ships is well illustrated by the account of Du Petit-Thouars (65, vol. 2, p. 227):

> All the natives repeated frequently and with vivacity the word *miro* and they showed impatience that we did not understand it: this word is used for the wood with which the Polynesians build their canoes. Wood was the thing they longed for most eagerly and they resorted to various means in order to make themselves understood; they refused to eat or to drink, they seemed to make light of the knives and of the scissors.

192 824 The parts of a tree are *tumu* (trunk or stump), *tahito* (base of the trunk), *manga* (branches), *hua* (buds and flowers), *karu* (seeds), *rau* (leaves).

TORO-MIRO

137 The first travelers to Easter Island were impressed by the total lack of wood large enough to be used in transportation of the huge statues. The members of the expedition led by Gonzalez (90, p. 101) marvel that "not a single tree is to be found capable of furnishing a plank so much as six inches in width." They notice that "there are plenty of shrubs, or brushwood of a sort little more than an estada in height, which offer little obstruction to one passing as they are not dense and have no prickles. Its trees are very similar to mimosas and tamarinds." This tree is the *toro-miro* (*Sophora toromiro*) of which Cook (53, vol. 1, p. 285) gives a nearly identical description: "The wood is of reddish color, and pretty hard and heavy, but very crooked, small and short, not exceeding six or seven feet in height." G. Forster (82, vol. 1, p. 591) saw a hill near Hanga-roa "That was covered with a shrubbery of the mimosa, which grew here to the height of eight or nine feet, and some of whose stems near the root were about the thickness of a man's thigh." Cook (53, vol. 1, p. 285) in 1776 and De Langle (130, vol. 1, p. 82) in 1786 saw only a few small shrubs of *toro-miro* along the south coast.

From the preceding descriptions it is obvious that *toro-miro* were not numerous on the east and southeast coasts. Gonzalez (90, p. 90) reports that on the north coast the soil seemed "to be covered for the most part with green shrub."

Roussel (190, p. 427), one of the earliest missionaries, mentions thickets of *toro-miro* and *hau* on the outer slope of Rano-kao. Palmer (169, p. 375), who visited the island in 1868, says, "At present there are no trees on the island [all that there were having been destroyed in wars]; there are a few shrubs, as the paper mulberry (*miromiro*) and a kind of pourow-tree (the hibiscus)." Palmer (168, p. 276) says: "As for trees, I cannot call the shrubs and bushes I saw by that name. There are none now, though, from the holes and roots found in some places, they must have existed." Three years later, Gana (86, p. 23) saw clumps of *toro-miro*, some of which were 20 inches in diameter. "There is not a single trunk left, but branches are still used in the construction of huts and for the shafts of war spears." In another record (86, p. 7) Gana speaks of "innumerable dry trunks, from

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464 for a fortnight of intense activity. Shearing is their only means of making money to acquire necessary goods. They are paid according to the number of sheep they shear per day. Those who are skillful may earn as much as
[465] two or three hundred pesos during the season; even young girls make as much as 12 pesos a day. Such salaries, when compared with those of the working classes in Chile, are bountiful. Shearing time is the greatest event of the year, and it has taken the place of the old native feasts. The work, with its competitive aspect and the gathering of the young people in an isolated part of the island, breaks the monotony of daily life.

465 The standard salary for a day's work, established by the Chilean government, is 4 pesos plus half a sheep and other minor rations. The company has taken great care to give the natives a chance to benefit from the exploitation of the island. Export of corn has recently become a possible source of profit, and the company has tried to encourage the natives to cultivate maize. At the present time only two or three natives have taken advantage of this new source of income.

435 The most coveted foreign goods are clothes, soap, and perfume. The
439 first things the natives ask for aboard a foreign ship are shirts and trousers.
463 Money is accepted, but a shirt is preferred to a sum of money four or five times as great as the value of the article. In order to obtain clothes, they resort to the making of curios, the most flourishing industry of the island. The men carve wooden images, canes, and swords; and the women plait hats, crowns, or feather strings. Most individuals are able to produce these articles, but some are unusually gifted and have specialized in their crafts. Those who want a stock of curios to trade during the visit of a ship may acquire from the experts articles to trade on their own account. As the ships that visit the island are generally warships or freighters, it is easier for the men to get clothes than for the women, and any textile which may be used by women has a high value on the island.

435 Soap comes after clothes in the scale of value. Natives are always willing
439 to work or to exchange curios for soap. Combs, mirrors, cheap rings, or earrings are begged for, but not so eagerly coveted.

The islanders rely mostly on the products of their land for food, but
276 imported products are always welcome changes in the monotony of their
439 menus. Flour, rice, and sugar are either bought at the company store or received as part payment for their work. The tobacco which grows on the island is considered too strong by the natives, who prefer Chilean cigarettes. Smoking is a widespread habit, especially among women.

Numerous conflicts have arisen between the natives and the company.
152 Stealing has been one of the chief sources of trouble, but many other difficul-
648 ties have come from the turbulent spirits of the natives and from their easily excited imaginations. Easter Islanders are apt to believe the most unfounded

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together with fine cords of native fiber (probably *hau*). One surface is stained with turmeric, the other is white. 291

There are still two or three women who are able to make large sheets of tapa in the style of the ancient *kahu*. The specimens I purchased from them are thick and soft. As the paper mulberry is scarce, these clothes are generally very expensive. [435]

Some women covered the upper part of their bodies with mats, but apparently cloaks of this material were not used by men (53, vol. 1, p. 291; 171, p. 171; 81, p. 56).

PERSONAL ADORNMENT AND DECORATION

Hairdresses

The men usually wore their hair moderately short, but some had long hair tied over the crown in a big topknot (*pukao*). This form of hairdress is mentioned by Roggeveen (186, p. 15) but inaccurately described as a tress coiled on the top of the head. An Easter Islander with a topknot is shown in figure 33, *a*. The first native whom Loti (146, p. 258) saw had his hair tied over the head with a "scabious" stem. The women usually wore their hair long and hanging down the back, but like the men they often wore it in a topknot or chignon. Eyraud (81, vol. 38, p. 57) says that the "hair standing vertically in a bundle" is more widespread among women than among men. A ribbon-like strip of tapa (*hu*) tied the hair. 302

Hair was cut with an obsidian knife. The bird men shaved their heads entirely (*varu te puoko*) and mourning women perhaps did the same.

There is no tradition concerning bleaching of the hair, but a member of the Gonzalez Expedition (90, p. 96) writes: "The hair chestnut coloured and limp, some have it black, and others tending to red or a cinnamon tint." Beechey (15, vol. 1, p. 52) noticed a man whose hair over the forehead was of a reddish ash-gray color. Loti (146, p. 258) saw a young man with red hair. As this color sometimes occurs naturally among the Polynesians it is impossible to decide whether or not hair was formerly bleached. Lacking traditional evidence, we may suppose that artificial bleaching was unknown. Now many women of the island smear their hair with sheep fat; fish oil is said to have been used formerly for this purpose.

In pre-European times most of the men wore beards, which early travelers describe as short—half an inch according to Forster (83, vol. 1, p. 558). Wooden images with goatees are evidence that this shape of beard was once fashionable.

Headdresses

Eyraud (81, vol. 38, p. 68) tells of the fondness of the Easter Island 301